Zen and Pure Land: An Important Aspect of D.T. Suzuki's Interpretation of Buddhism

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1. Otani University and D.T. Suzuki

THERE appear to be a number of sources that recount details surrounding D. T. Suzuki's coming to Otani University. Also, there are no doubt tales about this event that have been gathered and passed down within the university itself. I personally became familiar with the details of Suzuki's arrival at Otani through reading such sources as the "Monthly Report" in the *Collected Works of D. T. Suzuki* (old edition). It is commonly known that Suzuki was invited to Otani University by Sasaki Gesshō 佐々木月樵 (1875–1926), who later became president of the university. In the "Monthly Report" in the *Collected Works of Nishida Kitarō*, Akegarasu Haya 暁烏敏 (1877–1954) said:

> In deference to his good character and scholarship, I recommended to the relevant authorities at Kyoto's Otani University that they invite Professor Nishida Kitarō 西田幾多郎 (1870–1945), who was then in a somewhat difficult position, to join their faculty. A short time later, once Nishida obtained a position at Gakushū-in (in

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> 1909), Sasaki Gesshō and others at Otani University invited him to render his services at their institution. I believe that these events marked the beginning of Nishida's appointment at Kyoto University (in 1910), and the widespread fame of the Kyoto School of philosophy in later years.[1]

Thus, it can be concluded that Akegarasu first recommended that Professor Nishida be invited to Otani, and that he was subsequently welcomed by Sasaki Gesshō. From 1911, while at Kyoto University, Nishida taught philosophy and ethics part-time at Otani University, and at Sasaki's funeral, he read a message of condolecence, as did Suzuki, in which he stated that "Otani University under Sasaki Gesshō was not simply one of the private colleges which were burgeoning in those days, but rather it was conceived in the spirit of serving as a Buddhist center for the entire world."[2]

In respect to D.T.Suzuki, Hatani Ryōtai 羽渓了諦 (1883–1974) states in the "Monthly Report" in the *Collected Works of D. T. Suzuki* (old edition):[3]

> Sasaki Gesshō, then President of Otani University, in addition to being a sincere Buddhist scholar, was also a devout follower of Shinran and at the same time oversaw the administration of the university with an eye to maintaining a high standard of excellence. It was because of this that, based on the great aspiration of securing a position of international recognition for Otani, he had quietly corresponded with D.T. Suzuki for ten years, seeking to invite him to join the university faculty, as the latter had engaged in academic discourse, establishing himself as an internationally recognized Buddhist scholar and a person of great insight. Suzuki was a teacher at Gakushū-in at the time, and was apparently not able to make up his mind easily on what course to take. However, as he sympathized with Sasaki's sincere entreaty and his discerning administration of the university, as well as being inspired by the urging of his long-time friend, Nishida Kitarō, who was teaching at Kyoto University, he was ultimately convinced to move to Otani. Sasaki was greatly delighted and thankful, and gave Suzuki

[1] Akegarasu 1971, pp. 100–01. Otani University's present-day Kyoto campus opened in October 1911, an event which coincided with Nishida's appointment as Adjunct Professor.

[2] Yamaguchi 1971, p. 317.

[3] Hereafter abbreviated as the *Collected Works*.

and his wife an exceptionally warm reception as he welcomed him to the Otani professorship.[4]

Suzuki came to Otani University when he was about fifty or perhaps fifty-one years old. Though his tenure at Otani officially began in 1921, the relationship between Sasaki and himself preceded this, as both had already collaborated on an English publication of the *Principal Teaching of the True Sect of the Pure Land*, a document setting out Shin Buddhism's fundamental doctrine which was completed just after Suzuki had returned to Japan in 1909. Later, they also worked on a translation of *The Life of Shinran Shōnin* (御伝抄 *Godenshō*) by Kakunyo 覚如 (1270–1351).

Sasaki Gesshō passed away in 1926, four or five years after Suzuki's arrival. Suzuki greatly lamented his colleague's death, and the memory of his passing profoundly affected him. According to Fujishima Tatsurō 藤島達朗 (1907–1985): "After several people had given funeral orations, Professor Suzuki, dressed in a traditional Japanese kimono, ambled up in front of the coffin and delivered a rather long extemporaneous speech, as if speaking to a living person, and ended by saying that his coming to this university, was due to no other reason than the appeal of his simple words of friendship. At this, he burst into tears and collapsed." Fujishima also noted that this was "a particularly moving, unforgettable scene."[5] Yamaguchi Susumu 山口益 (1895– 1976) reports that "Professor Sasaki passed his enthusiasm over to Professor Suzuki, who adopted it and expressed it in his actions throughout his long life."[6] A chronology of the life of D. T. Suzuki reveals that he was listed as an active faculty member at Otani University until he was ninety years old; as Professor until October 1960 and thereafter as Professor Emeritus until his death in 1966. He thus held a teaching post at Otani for close to forty years, a service dedicated only because Sasaki had called upon him and consistently supported him with an enthusiasm that positively influenced the way in which Suzuki lived his life.

Needless to say, Daisetz Teitarō Suzuki was a practitioner of Zen Buddhism, who lived a life of Zen. In his youth from 1891, he had undertaken formal training (Jp. *shōken* 相見), first under Imakita Kōsen 今北洪川 (1816–1892) Rōshi at Enkakuji in Kamakura, which marked his embarkation on the Zen path and after Imakita's death in January of the following year, under

[4] Hatani 1971, p. 469.
[5] Fujishima 1971, p. 487.
[6] Yamaguchi 1971, p. 317.

Shaku Sōen 釈宗演 (1859–1919) Rōshi, who became head priest in April. Talk of Suzuki's traveling to America came up around this time, as it seemed that he was perhaps unable to continue ascetic training. It is reported that in 1896, while participating in the December *rōhachi-sesshin*, Suzuki exerted himself to the utmost in *zazen* at the *jōdō-e* ceremony on the eighth, whereupon he attained enlightenment.[7]

A year later, in 1897, he traveled to America, where he served as an assistant to Paul Carus. Suzuki was acting perhaps as a Zen practitioner who trains even after attaining enlightenment (Jp. *shōtai-chōyō* 聖胎長養) or as one who has only passed the first stage without reaching the highest level. Yet as the years rolled by, he rigorously adhered to the Buddhist proverb *hiji soto ni magarazu* 肘外に曲がらず or "do not stick your elbows out," which cautions against forgetting the teachings and straying from the path of the Buddha when living an independent life. While in America and after his return to Japan, Suzuki wrote many works on Zen and Mahāyāna Buddhism, and it is widely known that his influence, first centered in America, continues to hold sway there and also in Europe.

From the time he came to Otani University, Suzuki started interacting with Shin Buddhists and conscientiously took up the study of the teachings of Shinran, which led him to the discovery of the lives of the *myōkōnin* 妙好人, uneducated yet insightful practitioners of Shin Buddhism. As Suzuki began to touch upon extremely delicate subtleties of Pure Land, Shinshū and *Tariki* 他力 (Other Power or salvation through Amida's compassion), Zen and Shin Buddhism gradually became one within himself, which ultimately led to the development of his own individual form of Buddhism.

It is a well-known fact that in his final years, Suzuki worked on an English translation of Shinran's *Kyōgyōshinshō* 教行信証: *Collection of Passages Expounding the True Teaching, Living, Faith and Realizing of the Pure Land*. He apparently completed the translation from the chapter on "True Teaching" to the chapter on "True Realizing" before his death. Though he was over ninety years old when he began this project, he was nonetheless passionately dedicated to this task, in order to transmit Japanese spirituality. In particular, it was his urgent mission to relay Shinran's most essential teachings, namely Amida's Original Vow, to the West.

[7] *Rōhachi-sesshin* 臘八摂心 is the practice of *zazen* 坐禅 from the first to the eighth of December in commemoration of Śākyamuni's attainment of Buddhahood, and the *jōdō-e* 成道会 ceremony marks the anniversary of the Buddha's Enlightenment, celebrated on the eighth of December in Japan. [Trans.]

Suzuki's famed *Nihonteki reisei* 日本的霊性 of 1944 (translated into English as *Japanese Spirituality* in 1972) presents Zen as the intellectual side of Japanese spirituality, and Pure Land and Shin Buddhism as its emotional aspect, maintaining that these two traditions are rooted in the same source. As there seems to be a great deal of interest in the nature of this singular phenomenon, namely "Japanese spirituality" wherein Zen and the Pure Land are one, the following article will address this through an investigation of D.T. Suzuki's thoughts and words.

2. The Zen Thought of D.T. Suzuki

a. The Logic of *sokuhi*

In the course of my studies, my mentor, Akizuki Ryōmin 秋月龍岷 (1921–1999), named his library the "Hermitage of Sokuhi" (Jp. *sokuhian* 即非庵), which is drawn from "the logic of *sokuhi* 即非," and derived from the *Diamond Sutra* (Jp. *Kongō-hannya-kyō* 金剛般若経, Skt. *Vajracchedikā-prajñāpāramitā-sūtra*). Put forth by Suzuki, *sokuhi* means "non-duality" (lit. "affirmative-negative"), appearing in the Chinese translation of the Sanskrit text, where non-dualistic phrases such as "the world is the non-world, therefore it is named the world," or "the Tathāgata is the non-Tathāgata, therefore he is named the Tathāgata" are repeated *ad infinitum*.[8] This can essentially be rendered as "A is non-A, therefore it is A," and thus transcends the ordinary logic of "A is A," becoming contradictory and paradoxical.

Recently, researchers of such texts as the *Diamond Sutra* and Nāgārjuna's *Mādhyamika* have suggested that this kind of logic is neither paradoxical, contradictory, nor unique, and therefore can be intellectually comprehended, as subject A is not A as substance but as phenomenon. Thus, "the Tathāgata is not the Tathāgata as substance, therefore he is represented as the Tathāgata as phenomenon." This is all well and good for those who may be able to

[8] In Suzuki's translation of the *Diamond Sutra*, in Section III of his *Manual of Zen Buddhism*, phrases such as the following appear:

"If a Bodhisattva retains the thought of an ego, a person, a being, or a soul, he is no more a Bodhisattva" (Suzuki 1987, p. 39), "All that has a form is an illusive existence. When it is perceived that all form is no-form, the Tathagata is recognized" (ibid., p. 40), "The idea of an ego is no-idea [of ego], the idea of a person, a being, or a soul is no-idea [of a person, a being, or a soul]."(Ibid., p. 45) [Trans.]

make sense out of all this, and grasping this was perhaps the external objective of the *Diamond Sutra*. Yet within Suzuki's representation of the term *sokuhi*, one discovers the very action of non-dualism in both religious experience and the realization of enlightenment (Jp. *satori* 悟り). I wish to consider the use of this term as it appears in his writings, and though I have not confirmed the exact point at which he first used it, he had already made reference to it in his book *Zen e no michi* 禅への道 (The Road to Zen), first published in April 1941:

> The term *hi*, the negative, is fundamentally paradoxical. It is absolutely incompatible with *soku*, the positive, yet the two are defined as moving in unison in a co-identical manner. *Soku* is separate from its incompatible opposite *hi*, and the positive is not understood to envelop the negative. Rather, *soku* is simply *hi*, which is also to say that *hi* is absolutely and immediately apprehended as *soku*. Positive and negative are, as they are, identical. There is no movement from one to the other.[9]

Thus *soku* and *hi* stand in polar opposition to each other, and within this counterpoint, they are, as they are, identical. Suzuki explains the means of grasping the concept of *sokuhi* by saying that "accordingly, in order to come to such an understanding, one must abandon conventional intellectual wisdom."[10]

Suzuki states that one must throw away conventional intellectual understanding, which is not easily comprehended. However, he also states that as the *satori* of Zen unfolds, a world is revealed in which a fundamental set of opposites, in fact all opposites, the greatest of which being life and death, are resolved as existing as they are, and human suffering, left as it is, can be overcome. This is also discussed within the Shin Buddhist tradition, as in the often quoted expression *fudan bonnō toku nehan* 不断煩悩得涅槃, meaning that one can achieve a state of Nirvana (Skt. *nirvāṇa*, Jp. *nehan* 涅槃) without abnegating egotistical desires (*bonnō* 煩悩, lit. evil passions). Other phrases are also commonly used within the Japanese Mahāyāna Buddhist tradition, such as *bonnō soku bodai* 煩悩即菩提 (delusion, as it is, is realization) and *shōji soku nehan* 生死即涅槃 (life and death, as they are, are Nirvana), to represent the existence of the world of *satori* and salvation.

[9] *Collected Works*, Volume 13, pp. 274–75.
[10] Ibid., p. 275.

Therefore, as it seems that opposites, as they are, exist in agreement with each other, we would be apt to think of the concepts of *soku* and *hi* as existing in unison in intellectually objective terms. However, instead of this, Suzuki expressed *sokuhi* with other non-dualistic phrases such as *mufunbetsu no funbetsu* 無分別の分別, "the discrimination of non-discrimination" or "the wisdom of non-wisdom," a term he used very often, which he referred to as the only logic of enlightenment. Another expression he used to describe this was *hannya sokuhi no ronri* 般若即非の論理 or "the logic of *sokuhi prajñā*,"[11] which refers to the world of subjectivity and agency. Many explanations appear when pursuing Suzuki's meaning of this term. These are most clearly presented in a 1943 book entitled *Zen no shisō* 禅の思想 (Zen Thought), a work he considered extremely important. For example, when Suzuki was in his twilight years, Akizuki used to visit him every week or so and on one such occasion, he asked him which of his many books on Zen was his favorite, whereupon he immediately replied that Akizuki should read *Zen no shisō*.[12]

This is perhaps departing somewhat from the topic of this article, but it is well known that Akizuki used to actively participate in Buddhist-Christian and other inter-religious dialogues. He passed away in 1999, several years after suffering from a stroke while attending one such conference in Switzerland, which was the first of its kind to have been convened in Europe. While establishing an essentially Zen Buddhist platform from which to pursue research into common fundamental points between Zen and Christianity or Buddhism and other world religions, Akizuki would often confer with Nishida Kitarō and D.T. Suzuki and was particularly strongly influenced by the Christian philosopher Takizawa Katsumi 滝沢克己 (1909–1984). Takizawa himself had stated that the most fundamental teaching of the Bible was to be found in the word "Emmanuel," meaning "God is with us," and hence believed that the essential message in Christianity was that God and humanity were one. He spoke of the relationship within this unity as "indivisible, non-combinable, irreversible" (Jp. *fukabun, fukadō, fukagyaku* 不可分, 不可同, 不可逆). In his conceptualization, though God and humankind were indivisible (*fukabun*), they also displayed an aspect of non-combinability (*fukadō*) and hence, neither could displace the other (*fukagyaku*). The issue as to whether his statement was acceptable from a Buddhist standpoint

[11] Skt. *prajñā*, Eng. absolute wisdom. [Trans.]
[12] Akizuki 1996, p. 381.

became a matter of some debate among philosophers of religion. For example, while Abe Masao 阿部正雄 declared that it could not be accepted, Akizuki asserted it could be recognized from the point of view of Zen.

Ultimately, it is said that Takizawa's investigation of God and humanity was incorporated in Akizuki's expression "the individual and the supra-individual" (Jp. *ko to chōko* 個と超個). These two words appear constantly in Suzuki's *Zen no shisō*, though never in direct relation to "indivisible, non-combinable, irreversible."

For example, Suzuki states:

> The individual and the supra-individual are understood as a paradox, which do not emerge or dissolve. Emergence and dissolution are a paradox accepted as a paradox, as it is. This is understood as the logic of *prajñā*, called *sokuhi* (non-duality).[13]

In other words, if one considers the individual and the supra-individual in relation to the logic of *sokuhi*, these two poles, as they are, can be said to be identical, a condition which can also be termed the logic of non-duality. In *Zen e no michi*, the world of polarity contains negativity (*hi*), which is absolutely identical to and unified with positivity (*soku*), represented as *sokuhi*. In *Zen no shisō*, the contrapositional relationship between the individual and supra-individual is negative (*hi*), yet they are both one, indivisible and non-combinable as positive (*soku*), a situation which can also be represented by the term *sokuhi*, about which Suzuki writes as follows:

> This individuality is individuality and yet supra-individuality, and supra-individuality is supra-individuality and yet individuality. This is the non-dualistic dialectical logic of *prajñā*.[14]

In this way, therefore, *sokuhi* comes to be seen in an existential, subjective light. Furthermore, Suzuki mentions one of Panshan Baoji's[15] sermons, in the same work, which is paraphrased below:

> To all Zen practitioners, I say that [Zen is] like one's wielding a sword in the air, one does not ask whether it hits the object or not; the air is not cleft, the sword is not broken.[16] In this manner

[13] *Collected Works*, Volume 13, p. 100.

[14] Ibid., pp. 119–20.

[15] Jp. Banzan Hōshaku 盤山宝積 (720–814), a Chan master of the Tang Dynasty. [Trans.]

[16] This portion of the text appears in English in Suzuki 1988, p. 203.

> (applying this to your life), there is no distinction between consciousnesses [Jp. *shin-shin-muchi* 心心無知].[17] (This is not unconsciousness, but is rather discernment, though it can be thought of as the discernment of non-discernment.) In this way, all minds are, as they are, Buddha [Jp. *zen-shin-soku-butsu* 全心即仏], and all Buddhas are, as they are, the mind [Jp. *zen-butsu-soku-shin* 全仏即心]; there is no distinction between the Person and Buddha. That which is called the Way emerges from this point. (Individuality is individuality, and is not supra-individuality, yet supra-individuality has the potential of initially operating as individuality. Individuality is supra-individuality, and is not individuality, but is the individuality of supra-individuality. The Buddha and humanity are within the non-dualistic logic of non-discernment.)[18]

Thus, the term "the logic of *sokuhi*," in respect to the relationship between the individual and the supra-individual, does not merely serve as its only interpretation, but also, as described in one of Zen's most favorite expressions *mufunbetsu no funbetsu*, the discernment of non-discernment, it is also a means of expressing the logic of action and function,[19] the operation of the self in the state of having transcended itself. The emergence of this "action" (Jp. *hataraki* 働き) and its interpretation are explained in the term *sokuhi*, namely non-dualism, and Suzuki emphasizes that this is what is expressed within the *Diamond Sutra*. In continuing the passage above, he writes:

> One understands what is meant by "purposelessness" (Jp. *mukuyūgyō* 無功用行),[20] as one also understands what direction the knowing of non-knowing and the discernment of non-discernment is facing. All minds (individual) are the Buddha (supra-individual), and all Buddhas (the supra-individual) are the Person (the individual). Yet opposites are not simply illuminated and formed into a unity of all things. Rather, different phenomena and territories exist, and the mutual relationship of the full and perfect identity of all things is

[17] Ignorance (Jp. *muchi* 無知, Skt. *avidyā*) of the truth or distinction between minds or hearts (Jp. *kokoro* or *shin* 心, Skt. *citta*). [Trans.]

[18] *Collected Works*, Volume 13, pp. 121–22.

[19] The term "action" (Jp. *kōi* 行為) can also be translated as conduct and/or practice, and the term "function" (Jp. *yū* 用) as movement, operation and/or agency. [Trans.]

[20] Skt. *anābhoga*, refers to living a spiritual life without conscious striving as an end in itself. [Trans.]

> not lost. When this form of the identity of all things becomes action, Zen practitioners call it the product of non-production (Jp. *musa no sa* 無作の作), or the non-distinction of the realm of emptiness (Jp. *kūrin-musha* 空輪無遮) . . . and use countless other phrases that point to investigations in this direction. The wisdom of no-wisdom, the knowledge of no-knowledge is to be found in many intellectual formulations.[21]

Ultimately, "the logic of *sokuhi*" is explained in such phrases as "the work of no-work" or "the non-distinction of the realm of emptiness" and all of the other expressions Zen practitioners use in their writings. In sum, Suzuki deepens this term by using "the wisdom of no-wisdom," which becomes even more profound in *Zen no shisō*.

b. Emphasis on *shinkū myōyū* 真空妙用

I shall proceed directly now to a discussion of Suzuki's *Kongō-kyō no zen* 金剛経の禅 (Zen of the *Diamond Sutra*), a work concerned with this sutra from which the term "logic of *sokuhi*" is derived. It was first published as an addendum to *Japanese Spirituality* at the end of 1944, directly after the publication of *Zen no shisō* the previous year. As the title promised an explanation of Zen as it appears in this sutra, I was greatly interested in reading it, in the hopes of discovering how Suzuki had traced this term. However, he does not explain the manner in which non-dualistic logic is to be viewed, nor is a detailed investigation or analysis provided. After giving an approximate explanation of non-dualism, Suzuki merely states that if this is apprehended, one will surely understand the entire *Diamond Sutra*, and provides no further explanation.

The *Diamond Sutra* contains a famous passage: *ōmushojū-nishōgoshin* 応無所住而生其心 or "let the mind flow freely without abiding anywhere." After Bodhidharma transmitted his teachings from India to China, Chan (Zen) was first established in the time of the Sixth Patriarch, Hui-neng 慧能 (638–713, Jp. *Enō*), when he suddenly attained enlightenment upon overhearing someone reciting this particular phrase. According to Suzuki, what is most important was the manner in which Hui-neng heard the passage, rather than the content itself. This is truly the world of action, and the phrase, mentioned above, is the product of non-production. It is also the non-distinction of the

[21] *Collected Works*, Volume 13, pp. 121–22.

realm of emptiness, where the brandished sword leaves no mark, a direction in which the exhortation of the *Diamond Sutra* is moving.

This is the sphere of *mukuyū* 無功用 (Skt. *anābhoga*), where there is no recognition of usefulness and this sutra's intention, according to Suzuki, is to take up this idea of *anābhoga*, or "infantile conduct," acting in the non-conscious manner of a newborn baby or within the "world of no-compensation," wherein reward is not recognized. Not having a goal or acting with intent, but rather moving through non-discrimination in a simple-minded fashion, as opposed to bearing a mark or leaving an impression, is what Suzuki explores at length in his *Kongō-kyō no zen*, and these discourses are central to this work.

He then discusses the concept of "the three minds that cannot be grasped," which is an idea deeply rooted in the Zen tradition, derived from the story of Deshan Xuanjian 德山宣鑑 (780–865),[22] a renowned lecturer on the *Diamond Sutra*. Deshan was once traveling south to refute southern Zen interpretation, and happened to stop by a tea shop to order refreshments (*dimsum* 点心), dumplings or rice cakes, from the old woman proprietor. Recognizing him, she asked him which of the three minds (心), namely the past, the present and the future minds, mentioned in the sutra as all being unattainable realms, he wished to nourish or enlighten (点). The question left him dumbfounded. Thus, Suzuki interprets the "three minds that cannot be grasped" as an expression of being completely here and now, existing in an intrinsically subjective manner or in the realm of "operation" or "action" (*yū* 用).

Thus Suzuki's Zen, speaking intellectually or logically, is perhaps represented as the "logic of non-dualism," but what he was trying to express here was "the discrimination of non-discrimination," "the production of non-production," the action that leaves no trace, the absence of striving, action that does not recognize utility. This is the variety of Zen that he allows us to sample, which can be thought to have, at its core, this singular great attribute.

I believe that this distinctive type of Zen is rooted in Suzuki's interpretation of Hakuin, specifically drawn from the Zen doctrine of the "Five Ranks of Tōzan" (Jp. *Tōzan goi* 洞山五位),[23] which, from the lowest to the highest

[22] Jp. Tokusan Senkan, who appears in Volume 4 of the *Blue Cliff Records* (Jp. *Hekiganroku* 碧巌録), was famous for violently vituperating other monks, and is attributed with the saying "thirty blows for yes, thirty blows for no." [Trans.]

[23] The Five Ranks or Degrees of Tōzan were formulated by Chan master Dongshan Liangjie (Jp. Tōzan Ryōkai 洞山良价, 807–869) to illuminate the progressive stages of enlightenment. [Trans.]

are: "the apparent within the real" (*shō-chū-hen* 正中偏); "the real within the apparent" (*hen-chū-shō* 偏中正); "the coming within the real" (*shō-chū-rai* 正中来); "the absolute within the relative" (*hen-chū-shi* 偏中至); and "the arrival at coexistence" (*ken-chū-tō* 兼中倒). The character *shō* 正 denotes "equality" while *hen* 偏 indicates "distinction." Thus in the first two degrees, "equality" and "distinction" are merged, becoming a concept like "form is true emptiness, and emptiness is true form" (Jp. *shiki-soku-ze-kū / kū-soku-ze-shiki* 色即是空・空即是色). The next two ranks describe the action (*hataraki*) of Zen, emerging from afar, and the fifth and final one is the achievement of ultimate enlightenment. In the Kegon (Hua-yen) tradition, this would perhaps be seen as identical to the world of *jiji muge hokkai* 事事無碍法界, the highest state of enlightenment. The following verse was written by Tōzan himself, regarding this final degree:

> No one dares challenge he who falls not into being or non-being.
> All people desire to escape the flow of everyday life.
> He, at last, reconciles himself and returns to sit among the ashes.[24]

This describes a world in which there is one who does not fall into being or nothingness; in other words, a person who does not cross into either existence or non-existence, a mind of non-distinction with which no one is unable to harmonize or that no one can lead astray. Such a person entreats all people to transcend the world of distinctions and to aspire to undertake austerities in order to achieve a state of not falling into being and non-being. However, having reached the final rank, i.e., the state of coexistence, upon leaving the realm of life and death, the enlightened man returns to this world "at last" to sit among the ashes.

Suzuki, while considering these five ranks toward the end of *Kongō-kyō no zen*, provides the following explanation, concerning the final line in the verse mentioned above:

> This is a mysterious statement. A "reconciliation" is a tally of a final account, where nothing is left wanting and there is no excess, and all is perfectly balanced, comparable to the definition of the Japanese term *hikkyōjite* 畢竟じて, meaning "in the long run" or "in the final analysis." In other words, here is a man, who becomes irritated by troubles and worries about whether to remain in the

[24] *Collected Works*, Volume 5, p. 450.

> flow of everyday life or escape from it, and about falling into existence or non-existence. Yet in the final analysis, reacting in a way that is not at all out of the ordinary, he returns his body to the fundamental point of origin, going no further than the dirt of the coal scuttle, where there is no difference between any poor person in any place. By doing so, he embodies the Zen expression *kaitō domen* 灰頭土面 (the head is full of ashes, the face covered in mud), where the working of Zen is completely erased.[25]

In regards to this issue, though Hakuin composed splendid verses on these five ranks, I shall merely quote his famous lines from the final one, namely:

> How many times has Tokuun, the used-up old awl,
> Descended from Miaofeng mountain?
> He instead hires holy fools to bring in snow
> And he and they together fill the well.[26]

In all likelihood, for Hakuin, this was his view of the enlightened man who comes home and, at last, reconciles himself to returning to sit among the ashes, but not simply to "exist" in this state; if there is no action, no *hataraki*, the essence of Zen is lost. It can perhaps be thought that the ultimate enlightenment of the "arrival at coexistence" is manifested in Tokuun's hiring of "holy fools" to bring in snow and their cooperation in filling the well.

Suzuki also made the following observation:

> In this tale, the intellectual side is overly emphasized, and the aspect of compassion is glaringly neglected. For "the true man of no rank"[27] or for he who says "in the whole universe I alone am the most honorable one,"[28] one aspect is "Great Wisdom," while the other is "Great Compassion." Although we separate compassion and wisdom in the realm of words and distinctions, the Person, as he is, taken as a whole, is both compassionate and wise. For him, wisdom is compassion, and compassion is wisdom, and therefore the action that emerges from the complete circle of wisdom and

[25] Ibid., pp. 452–53.

[26] Ibid., p. 453.

[27] Jp. *ichi mui no shinnin* 一無位の真人, a reference to the Buddha, or an enlightened person in the Rinzai Zen tradition. [Trans.]

[28] Jp. *tenjō tenge yuiga dokuson* 天上天下唯我独尊. A term uttered by Śākyamuni at his birth, as recorded in the *Blue Cliff Records*. [Trans.]

> compassion must be *ken-chū-tō*, the "arrival at coexistence." A Person who has proceeded beyond this point would not simply sit idle like an idiot. If he sets his posterior in the coal scuttle and just sees the world going around, the coal scuttle is indeed the height of absurdity.[29]

Suzuki discussed this with Akizuki, which is recorded in the latter's book *Suzuki zengaku nyūmon* 鈴木禅学入門 (Introduction to the Zen Study of D.T. Suzuki), where Suzuki states:

> One just keeps working like crazy, working and working and working some more. I hold Hakuin in the highest esteem for rewriting the terms of *ken-chū-tō* and interpreting it in this way. No matter what was happening around him, Hakuin was different in this regard.[30]

"No matter what was happening around him" is a significant statement, which I believe resembles Suzuki's discussion of *anābhoga*, a way of existing without regard to compensation or reward and yet, working and working without cease in the world of *yū* 用 (action), the non-production of production and the non-distinction of the realm of emptiness. I think that the fact that he praises Hakuin to this extent demonstrates that Suzuki himself saw this concept as the core of Zen.

Akizuki often told me that Suzuki, in this respect, used to say the following: In Buddhism, it is said that "all phenomena are beyond being and non-being" (Jp. *shinkū myōu* 真空妙有). As with the saying "form is emptiness, and emptiness is form" from the *Heart Sutra* , it is frequently said that the return to "emptiness as form" is a state of wondrous reality (Jp. *myōu* 妙有), where wondrousness becomes reality. However, this is not yet quite satisfactory, as one must advance from this state to that of wondrous action (*myōyū* 妙用)[31] and hence, enlightenment can not be completed unless one

[29] *Collected Works*, Volume 5, p. 454.

[30] Akizuki 1979, Volume 7, p. 119.

[31] Suzuki elsewhere defines *myō* or *myōyū* (妙用) as "a Japanese word signifying 'something defying the challenge of man's thinking powers.' In other words, it is a mode of activity which comes directly out of one's inmost self without being intercepted by the dichotomous intellect. The act is so direct and immediate that intellection finds no room to insert itself and cut it to pieces." Suzuki further states that "*myō* (Ch. *miao*) is 'something beyond an analytical understanding'; *yū* (Ch. *yung*) is its 'movement' or 'operation'" (Suzuki 1988, p. 140). [Trans.]

personally manifests a state of *shinkū myōyū* 真空妙用 or true emptiness in wondrous action. This, then, is the absolute essence of Suzuki's Zen, which could be otherwise expressed as the non-production of production, the non-distinction of distinction, extending to all that he wished to express through non-dualistic logic.

Incidentally, I would like to point out that Otani University professor Hataya Akira 幡谷明 stated that Yamaguchi Susumu first formulated this term,[32] though others including myself had heard from Akizuki that Suzuki had come up with this. However, it appears that Yamaguchi was the one who first articulated it, as in his books such as *Hannya shisōshi* 般若思想史 (History of Prajñā Thought) and *Seshin no Jōdoron* 世親の浄土論 (Vasubandhu's Discourse on the Pure Land), there are many discussions on such themes as the progression from *kūshō* 空性 (emptiness) to *kūyū* 空用 (the "operation of emptiness" or "active emptiness"). Of course, seen from a Zen perspective, the concepts of *myōyū*, the non-production of production and *anābhoga* are greatly respected as the roots of Zen, though *shinkū myōyū* emerged from an exchange between Suzuki and Yamaguchi, while the former was at Otani University.

3. Suzuki's Pure Land Thought

a. The World of *Japanese Spirituality*

Up to this point, this article has primarily been concerned with Zen Buddhism, but I should now like to consider the manner in which Suzuki interpreted the Pure Land Buddhist teachings. It was in the decade between 1935 and 1945 that he made the most progress, according to the late Professor Hashimoto Hōkei 橋本芳契. This assertion is supported by Suzuki's series of essays on Shin written between 1939 and approximately 1942, collected in *Jōdokei shisōron* 浄土系思想論 (Discourses on the Thought of the Pure Land School). Hashimoto points out that following this, "after reading the entirety of Shinran's *Kyōgyōshinshō* in 1942, Suzuki completed two books, entitled *Tariki no shinjin* 他力の信心 (Shinjin [entrusting mind] of Other Power) and *Gakan jōdo to myōgō* 我観浄土と名号 (My View of the Pure Land and the Name)."[33] However, as stated at the beginning of this article, Suzuki had already collaborated with Sasaki Gesshō on the *Principal Teaching of the*

[32] Hataya 2001, p. 116

[33] Hashimoto 1968, p. 134.

True Sect of the Pure Land (1910), which indicates that he had come into contact with the Pure Land teachings many years before the time Hashimoto cites, though Suzuki further deepened his understanding of Pure Land Buddhism after beginning his tenure at Otani University. One should note, however, that there is an aspect of his grasp of Shin Buddhism in his later years that could be said to be not entirely in keeping with Shinshū tradition. For example, in his *Waga Shinshūkan* 我が真宗観 (My View of Shin Buddhism) of 1962, a transcript of a special lecture delivered at Otani University when Suzuki was about ninety years old, he was quoted as saying:

> What I should like to say here is that, in a manner of speaking, Amida Buddha is emptiness (Jp. *kū* 空), and, through this, is wondrous action (Jp. *myōyū* 妙用) and true emptiness in wondrous action (Jp. *shinkū myōyū* 真空妙用). The great task is the achievement of the unity between the individual and Amida Buddha in *kihō ittai* 機法一体 (the unity of the seeker and the Dharma), which is not a process that culminates in the term *kihō ittai*, but is *kihō ittai*, as it is. . . . praising the Name of Amida Buddha is indeed to become Amida Buddha.[34]

Suzuki thus asserts that in achieving such a state, one becomes Amida Buddha. In addition, in another lecture the following year, also at Otani University, recorded in the *Collected Works* as "A General Survey of Shin Buddhism" (*Shinshū gairon* 真宗概論), he stated that:

> It is improper if the Name is taken as a living entity. It is perhaps better to say that the Name comes to life, emerging in one's mind. In other words, if one has become the Name, one has not just become the Name, but rather one has reached a state of being the Name, in which a certain type of self-awareness emerges, an experience I like to call "leaping sideways" (Jp. *ōchō* 横超).[35]

Suzuki takes Shin Buddhism and the teachings of Shinran as signifying that one becomes Amida Buddha, one becomes the Name, as it is, which is clearly a significant departure from Shinran's original texts. In response to this, Soga Ryōjin 曽我量深 (1875–1971), a former president of Otani University, wrote the following about Suzuki's view:

[34] *Collected Works*, Volume 6, pp. 356–57.

[35] Ibid., p. 425. For more on "leaping sideways," see Suzuki 1972, p. 20. [Trans.]

> (Suzuki) possesses an extremely profound grasp of Shin Buddhism, yet, roughly speaking, he frames the entire tradition in the context of praise for the Name of Amida Buddha. However, Shinshū is more meticulous, and one must consider the fundamental doctrine. The following verse from Ippen Shōnin, which was often quoted by Suzuki and is probably the closest to his insight, goes:
>
> > *tonaureba hotoke mo ware mo nakakeri* 称うれば仏も我もなかりけり
> > *namu amida butsu, namu amida butsu* 南無阿弥陀仏　南無阿弥陀仏
> >
> > If I invoke the Name I become one with the Buddha
> > Namu Amida Butsu, Namu Amida Butsu[36]

Kaneko Daiei 金子大栄 (1881–1976) additionally summarized the matter by saying that he thought it was best to say Suzuki's standpoint was "Zen."[37]

To be sure, reading the transcripts of the lectures given by Suzuki in 1962 and 1963, it is understandable that people felt this way about his interpretation of Shinshū. However, I think it is apparent that he ultimately had a profound grasp of what could be called the heart of Shinran or that of the Pure Land teachings. This can be seen in one of his most important early works, namely *Japanese Spirituality*, in which Suzuki elegantly and incisively illuminates the essence of Shinran's teachings:

> The emotional development of Japanese spirituality points to the unconditional Great Compassion of the Absolute One. It transcends good and evil and brings its all-pervading Light to all beings. The Tariki thought of Hōnen and Shinran makes clear, with the utmost boldness and surety, the reason for this. The Great Compassion of the Absolute One, Amida, is neither hindered by evil nor broadened by good; it is absolutely unconditional, it transcends all discriminations. It cannot be experienced without Japanese spirituality.[38]

Thus, it is understood that the Great Compassion of the Absolute One is unconditionally bestowed upon the good and the wicked. The following passage also expresses a similar sentiment:

[36] Soga 1975, p. 153.

[37] Kaneko 1971, p. 29.

[38] Suzuki 1972, p. 20. The original Japanese appears in the *Collected Works*, Volume 8, pp. 28–29.

> [Shinran] does not speak of salvation from sin, he does not preach freedom from the shackles of karma. He wants this existence—this worldly, relative existence of karmic suffering as it is—to give itself up completely to the working of the power of Amida's absolute Prayer. Here lies the existential experience relating Amida (the Absolute One) and Shinran himself. Since the Great Compassion of the Absolute One transcends good and evil and right and wrong, one can never reach it through one's own insignificant intellection or acts of goodness. Man simply receives the Infinite Light of Great Compassion and delivers himself into the working of naturalness without any intention of discarding or retaining anything he might consider his possession. This is none other than the consciousness in Japanese spirituality of *kannagara*, the "Way of the gods." Chinese Buddhism was incapable of passing beyond cause and effect; Indian Buddhism sunk into the depths of emptiness. Japanese spirituality alone, in not destroying cause and effect, nor the existence of this world, succeeded in including all things as they are completely within Amida's Light. This was possible with Japanese spirituality alone. . . .[39]

The term *kannagara* 神ながら or the "Way of the gods" appears in this section, and rather than being an example of temporary conformity with State Shinto under the wartime regime, I believe it should be seen as criticizing the military authority of the day, though at the same time, being an attempt to assert the essential meaning of the "Way of the gods."

To expand further on the quote above, Pure Land teachings in China ultimately arrived at a point where salvation could be attained through the Nembutsu, where the absolute Prayer, as cause, resulted in salvation and thus, "Chinese Buddhism was incapable of passing beyond cause and effect." Indian Buddhism sought emancipation from the cycle of death and rebirth (Skt. *mokṣa*), and the central focus was to become one with nothingness in order to enter Nirvana and so, "Indian Buddhism sunk into the depths of emptiness." Only Japanese spirituality achieved universal salvation through the preservation of the body and all things, as they are, which was the revelation, introduced by Hōnen and Shinran, and Suzuki, in this book, had an opportunity of revealing that this kind of spirituality, as it is, arrived

[39] Ibid., p. 100. The original Japanese appears in the *Collected Works*, Volume 8, p. 106.

from abroad. Yet such salvation could only result from the self-awareness, fostered within its unique atmosphere, and this was how Suzuki spoke of Shin Buddhist teachings, which I believe is the core of Shinshū, a profound point that he grasped so well.

b. Emphasis on *gensō*[40]

Though Suzuki's discourse is immersed in terms of unconditional salvation, he does not stop at this point, but once again returns to the world of action (Jp. *yū* 用), explaining that this is the origin of salvation, while stressing that if we are to receive this from Amida Buddha, the activity must emerge from within ourselves, a stance truly befitting a Zen practitioner. This is set forth in a document entitled "Final Words on the Dharma," written by Katō Benzaburō 加藤辨三郎, which is a record of a conversation, covering a number of different issues that he had with Suzuki just before his death. It is an essay that provides profound insight into Suzuki's thought. For example, Katō records Suzuki as saying:

> The Pure Land is not a place where one expects to stay for a long time. One does not intend to linger there. Though one is thankful to be there, simply being thankful serves no purpose. This is just self-satisfaction. Therefore, it is essential to see the Pure Land as a place one must return from. One enters the realm of *gensō* 還相.[41]

This exhortation was not limited to Suzuki's later years, but can also be found in his essays written between 1935 and 1945, compiled in *Jōdokei shisōron*. For example:

> Religions such as Christianity are dualistic, so they outline a linear movement wherein when one dies, that is the end of the matter. Going to heaven proceeds directly from the fundamental origins of one's individual spirituality, but once there, all ties with earthly existence are severed. At this point, communication ends with God. In contrast to this, the Pure Land of Buddhism always maintains an unbroken connection with this Earth. There are no Buddhist adherents who pass on to the Pure Land and remain there,

[40] Jp. *gensō* 還相 is a phase meaning returning to this world of evil passions upon attaining enlightenment and Jp. *ōsō* 往相, "departure from this world," is its counterpart. [Trans.]

[41] Katō 1971, p. 154.

> rather all who arrive there can be said to be in a state of setting out from it. Therefore, the Pure Land is not a station where one expects to alight for even a brief moment.[42]

Hence, as one can see, Suzuki consistently emphasized the ultimate meaning of the Pure Land teachings as follows: once one has gone to the Pure Land, salvation does not result in leading a comfortable life there but rather, having been saved, one returns directly to a worldly existence. He valued this understanding very highly. Satō Taira 佐藤平, Suzuki's disciple in his final years and presently the resident priest at the London branch of the temple Shōgyōji, mentions that this idea of *gensō* was extremely important to Suzuki.[43]

Shin Buddhism maintains the fundamental practice of a two-fold "merit transference" (Jp. *ekō* 回向, Skt. *pariṇāma*) of *ōsō* and *gensō*, where *ōsō* 往相 is the state of departing this world for the Pure Land, while *gensō* is that of returning from it to a worldly existence, both originally emanating from the single source of Amida Buddha. It has already been explained that the reason for returning is to seek salvation for those suffering in this world. Yet at exactly what point does *gensō* begin? According to Donran 曇鸞 (Ch. Tanluan, 476–542), those who enter the Pure Land become Bodhisattvas of the eighth of the ten *bhūmi* or stages,[44] and that though this manner of counting perhaps departs from the Hossō (Ch. Faxiang 法相) tradition, this particular step could be called the Bodhisattva of the Dharma-body of the Buddha and that such Bodhisattvas undertake *gensō*, a return to worldly existence. According to Shinran, when one passes out of this life, one instantly becomes a Buddha, yet having ascended to Buddhahood after death one immediately returns to the world. However, in my experience, the concept of *gensō* is hardly discussed in the Shin Buddhist tradition. For example, there are sayings such as *bonnō jinjū* 煩悩深重, meaning that people who only have evil passions (*bonnō*), may not expect to receive the blessing of *gensō*. There are a variety of Shin interpretations, depending on era and location, yet it is generally accepted that those who die become one with Amida Buddha's Infinite Light, and that after death one is completely immersed in the light of the Realm of Pure Bliss, though (in keeping with the Mahāyāna tradition) the

[42] *Collected Works*, Volume 6, p. 115.

[43] Satō 1975, p. 146.

[44] In the *Laṅkāvatāra Sūtra*, this eighth *bhūmi* is called *acala*, the level of no-recession. [Trans.]

individual always remains an individual, and Buddhas maintain continual existences as individual entities. In this philosophical view of humanity, individuals each attain Buddhahood and, as individuals, receive Absolute Wisdom (Jp. *hannya*, Skt. *prajñā*) which is then demonstrated in action through working eternally for people's salvation. In this tradition, "Nirvana" is conceptualized as the "Nirvana of no-abode" (Jp. *mujūsho nehan* 無住処涅槃, Skt. *apratiṣṭhita-nirvāṇa*), where one cannot live even after death, and though it is Nirvana, one cannot abide or rest there. Therefore in Shin Buddhism, as it is a Mahāyāna tradition, the act of entering Buddhahood after death and immediately proceeding to the salvation of the people of the world is manifestly subjective.

Suzuki stated on many occasions that after going to the Pure Land, one returns to this world, but there is some doubt as to whether this was in reference to the afterlife. It was probably not discussed in this context, for in *Japanese Spirituality*, he writes that one opens oneself to a way of life in which the Infinite Light of Great Compassion is received and one is saved, as one is, here and now, and that this Infinite Compassion is somehow communicated between people through actions, carried out in their lives, and is a state attained through personal diligence. Suzuki on occasion employed the term "*ōsō* is, as it is, *gensō*" (Jp. *ōsō soku gensō* 往相即還相), meaning that the state of leaving the world is contiguous with that of re-entering it and in this way, we reach a state of ascending to Buddhahood (*ōsō*) through the return to this world (*gensō ekō* 還相回向) of Amida Buddha. Yet, if achieving ascension is linked to Amida's return, it follows that his descent into this world is an action carried out through us through *gensō*, and that we communicate this from ourselves to others, which is perhaps another meaning of the term "*ōsō* is, as it is, *gensō*." In sum, the meaning of this phrase is that the action that emerges from ourselves is one in which our departure from this world into Buddhahood is, as it is, our return to this worldly existence.

This is most likely what Suzuki intended to articulate. In one Shin Buddhist tradition, there is what is known as *shingo gensō* 信後還相, an expression which is taken by some to mean that after faith (*shin* 信) has been resolved, a return to this world (*gensō*) follows. This is, however, a heretical belief that has been severely proscribed. Though I suppose the term *gensō* must be used in the proper Shin Buddhist context, I feel the same meaning is implied in Suzuki's explanation that "if one goes to the Pure Land, one immediately returns." At the very moment when Buddha's Great Compassion is received and self-awareness is realized, one becomes a person to

whom that compassion is individually transmitted. Suzuki most likely wished to explain that when one receives salvation here and now, one must immediately proceed from that point to activity, wherein one subjectively engages with others. The following passage from the "Final Words on the Dharma" summarizes this idea:

> The most important thing that we must do as people is seek to live in a way in which we make effort to eliminate evil, and, to the best of our ability, seek to overflow with goodness. Seen from the perspective of living in this way, in the infinite and uncountable realm, all become Namu Amida Butsu, as it is, which is the heart of what I like to call *myōyū*. The point at which there is both good and evil is not wondrous reality beyond being and non-being, *shinkū myōu*, but is instead *shinkū myōyū*, the wondrous movement beyond being and non-being. Where there is action, where there is *yū*, there is peace for humanity. That is where the Pure Land lies.[45]

Here Suzuki writes about good and evil and the matter of essential hope for our existence, entreating all to live, following the Original Vow of Amida Buddha, which is working at the basis of our world. From this viewpoint, though we are now wallowing in evil passions (*bonnō*), we have no other choice but to proceed in this state, as we are. Yet, in this condition, we are embraced by Amida Buddha and carried through to enlightenment. When we awaken to this realization, we wish to make it clear to others. Peace for humanity is located in action and work, which is the Pure Land. In his final years, Suzuki pointed out that this Pure Land is not a separate world of peace but rather is to be found in the wondrous action of *shinkū myōyū*, where not even the smallest trace is left, where nothing is sought and nothing remains. I feel that the idea that peace for humankind is found in this action, is of the greatest importance.

Conclusion

Thus Zen and Shin are resolved, unified within Suzuki in the concept of *myōyū*. The individual blossoms into the supra-individual, yet is said to be actively working individually, while being engaged in the action of the

[45] Katō 1971, pp. 155–56.

supra-individual as the individual, or *myōyū*. As this process unfolds, I believe that the Zen and Shin Buddhist aspects, located within, become one. In *Japanese Spirituality*, Suzuki presents Zen as the intellectual side, and Shin and Pure Land thought as its emotional manifestation. No matter where one looks within his works, the essence of this Japanese spirituality is described as a place where one does not stay to make one's mark, but only works, works and works without cease; this is where true emptiness in wondrous action, *shinkū myōyū*, is to be found. Though this understanding perhaps differs in some respects from Shin Buddhism's central tenets and observances, I feel that the overall meaning is basically the same.

Therefore, I see that the concept of *gensō*, as exhorted by Suzuki, is a point which should be taken into careful consideration in a contemporary context and that the idea of *shinkū myōyū* as a practical worldly benefit for the enlightened, those who have received salvation or converted to Mahāyāna Buddhism in general, is lacking not only within Shin and Zen, but also within the entire Japanese Buddhist tradition.

While considering this point, it has been noted that Suzuki wrote extensively about this in his *Kongō-kyō no zen*, which was eventually added to *Japanese Spirituality* and published at the end of 1944. Nishida Kitarō, who happened to be writing about religious issues at exactly that time, was impressed by both texts and in one letter to Suzuki, wrote:

> I am now writing about religion. Rather than approaching religion as it has generally been heretofore approached from the perspective of objective logic, I instead want to point out that religion must be illuminated using my logic of contradictory self-identity or that of non-dualism (*sokuhi*). The Person seen from a *prajñā*-esque standpoint as the Self is what I wish to draw out and then unify with historically-based reality.[46]

Here, Nishida states that he wished to bring out the idea of the "Person" (Jp. *nin* 人) in relation to the Self (Jp. *jinkaku* 人格) and then bind it to the real world, by using his own logic of "absolute contradictory self-identity" (Jp. *zettai mujunteki jikodōitsu* 絶対矛盾的自己同一) or the *prajñā* logic of non-dualism. "Person" is a term that appears in one section of *Kongō-kyō no zen*, from which I believe Nishida consciously drew. Suzuki later expanded on this concept in his *Rinzai no kihon shisō* 臨済の基本思想 (Fundamental

[46] Nishida 1978, Volume 19, p. 400.

Thought of Rinzai), wherein he took the phrase *ichi mui no shinnin* uttered by Rinzai (Ch. Lin-chi 臨済), in reference to the Enlightened One to emphasize the "Person." Thus action, or *hataraki*, the subjectivity of all production that leaves no trace in emptiness as the non-production of production is primarily stressed. He finally concludes that historical reality was contemporarily immanent. I think that he conceived that, as subjects operate in mutual accord, a world without comparisons is created, and that this is where the world of fundamental existence is located.

This is a very important theme; in a Shin Buddhist context, it could be said to be an example of *gensō*, yet it is a subject illuminated by both Nishida and Suzuki. I feel it is an issue that must be investigated in the future. However, what can be said now is that D.T. Suzuki expounded upon Zen and the Pure Land, and Nishida Kitarō also came to be interested in this union.

Finally, I wish to conclude by stating that I believe both of them wished to express a universal appeal to seek a concrete realization of the ideal of living in this world where one is to work and work without rest, not stopping for even one moment.

(Translated by Levi McLaughlin)

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